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[For information on the Brahmans of Kashmir see 33; Bhattacharya, AW1 India, category 116, pp. 54-55.]

1; Drew G-S (1862-1872) 1875 AVI Kashmir AVI

some contact with it occurred indeed during the time from the sixteenth century onwards from the passage near, if not through, the country of the Mughal Emperors of Delhi towards Kashmir; or again when one of the Western invaders of India swept along at the foot of the hills, and the hill-men were able to annoy his armies while congratulating themselves on the rugged character of their own country, which made it by its poverty unattractive and by its difficulty of access even repulsive to those bent on rapid conquest and plunder. A little after the middle of the last century we find that the power of the Jummoo ruler, exercised either directly or by feudatory chiefs owing allegiance, extended eastwards to the Rávi River or nearly so, westwards to some miles beyond the Chinâb, southwards for some little way into the plains, and northwards as far as the beginning of Middle Mountains. The feudatory chiefs, those for instance of Akhnûr, Dalpatpûr, Kiramchi, &c., governed their own subjects, but to the ruler of Jummoo they paid tribute and did military service. During a portion of the year they would be present at Jummoo itself, attending the court of the ruler and holding separate ones themselves. At this day various spots in that town are remembered where each of these tributaries held his court on a minor scale. Doubtless there was some petty warfare, resulting sometimes in an extension and sometimes in a contraction of the power of the central ruler; but usually the chiefs were more occupied in sport than in serious fighting, and the various families continued in nearly the same relative positions for great lengths of time.

The rest of the Outer Hills and some of the Middle Mountain tract were thus occupied:—Eastward of Jummoo there were independent rulers at Basoli and Kishtwâr, of Râjpût caste, some few details of whose history will be given as we come in our geographical survey to each of those places. North-westward of Jummoo were the two small states of Bhimbar and Râjâori, whose rulers were Muhammadans, Muhammadanised descendants of Râjpût Rajas, still bearing the Hindû title of Raja and still recognized as belonging to certain subdivisions of the Râjpût caste. These two had, I think, become more closely connected

1: Drew G-8 (1862-1872) 1875 AV1 Kashmir AV1

101 It was stated before that these Chibhālīs, Muhammadans now, are in fact of the same race as the Dogrās, who have remained Hindū. Several tribes of these Muhammadans have the same name as certain of the castes in Dūgar. Thus, some of the subdivisions of the Hindū Rājpūts, as Chib, Jarāl, Pāl, &c., exist also among the Muhammadans; and the more general designation of Mussalmān Rājpūt is commonly enough used.

564 [264] [582] These Muhammadanised Hindūs keep to some of the old caste rules; not, indeed, as to eating, for all Muhammadans will eat together; but in the matter of intermarriage. They will either marry in their own separate caste, or will take a wife from the one below them, and give their daughters to the caste above them.

Besides Rājpūts, there are many Muhammadanised Jats in Chibhāl; the Jat is the prevalent cultivating caste in the Panjāb, but it occurs but rarely in Dūgar. In the eastern part of Chibhāl are Muhammadan Thakars.

Besides these, there are many races among the Chibhālīs whose origin it is not easy to discover. An important and high caste is one called Sudan; it prevails in the part between Pūnch and the Jhelam; it has a position among these Muhammadans nearly like that of the Miāns among the Dogrās. A general name for this and the other high castes of Chibhāl is *Sāhū*.

In the higher part of the Darhāl Valley, to the north-east of Rājaorī, are some people who are called *Maliks*. This is a Muhammadan title given by Akbar. The Maliks were appointed by that king to the charge of the Passes that led into Kashmir. Villages were granted to them to be held by the tenure of this service; they were to defend the Passes, and appear in the field when required with from 100 to 500 men;* the charge became hereditary, and these Maliks of Darhāl, as well as those on the other frontiers of Kashmir, doubtless represent the original officers of Akbar. What race they were of to begin with I cannot tell; these at Darhāl, though in some respects resembling the rest of the Chibhālīs, still have something distinctive in their appearance;

* I have here quoted from Baron von Hugel.

1: Drew G-S (1862-1872) 1875 AV1 Kashmir AV1

for instance, their beards are long and waving. They give their daughters in marriage to the Jarāls of their neighbourhood; these are Muhammadan Rājpūts, of whom, for the last seven or eight generations, the rulers, the Rajas of Rājāori, have come. 564

The Chibhālīs, on the whole, resemble the Dogrās, although the Muhammadan way of cutting the mustache makes a difference that strikes one at first. The Chibhālīs are, I think, stronger, more muscular, than the others, and are quite equally active. [302]

In the extreme north-west of Chibhāl, and beyond it as well, on the borders of Kashmir, are two races somewhat different from the rest, but still near enough to them to be classed under the same general name of Chibhālī. These are the Kakkās and the Bambās; they people the banks of the Jhelam between Gingal and Muzafarābād, and up the lower part of the Kishangangā Valley. The Bambās prevail on the right bank of the Jhelam, and the Kakkās on the left. I know of little difference between the two; their ground is generally spoken of as "Kakkā-Bambā country"; they are stout, strong-built fellows, with a good cast of features, that may be described as intermediate between that of the other Chibhālīs and that of the Kashmīrīs; they have a less pleasant expression than either, for in disposition they are somewhat surly. 563

Lower down the Jhelam River, west of Kotlī and of Mīrpūr, there is a caste or tribe called *Gakkars*; these, with other high castes, would be classed as "Sāhū." They were people who for long sustained their independence in the hills, even against powerful enemies. They are most numerous, perhaps, on the right bank of the river, in the British territory, where are remains of buildings—palaces and forts—of the time when they had their own Raja. The fort called Rāmkot, on the left bank, was, I was told, built by one Toglū, a Gakkar. 564

Going back to the eastern part of Chibhāl, we are on the boundary-line of Muhammadans and Hindūs. A hundred years ago, probably, the former were encroaching, and the boundary was gradually coming eastward; but now, certainly, no such advance is being made. The Muhammadans on the border were not, and 563

1; Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

close; this is a very good form for hill countries.* Their cap is of different shapes, sometimes a skull-cap, more often one with side flaps. Lastly, a lōī (loee) or blanket, of the same cloth, worn in many ways according to the occasion, enables them to withstand all the severe weather they are exposed to. 291

The women have a long gown of the same homespun, and, like the men, wear a kamarband. In some parts the gown is of nearly black cloth instead of grey. Sometimes they wear a low round red cap; near Rāmban the women have a peculiar tall one.

The caste that among the Pahāris prevails in numbers far over others is the Thakar, which was mentioned as occurring among the Dogrās. The Thakars, indeed, have nearly all the land in proprietorship; they cultivate for the most part their own land; they are the peasantry of the mountains, as the Jats are of the Panjāb plain. 564 [241]

The low castes, Dūm and Megh, are scattered about everywhere; they dress in the same way as the others, and have acquired something of the same general appearance, but are not such large men, nor have they as good countenances.

GADDĪS.

At the south-east end of this region, where it borders on the Chamba country, there is a race called Gaddīs (or Guddees), who seem to have come at some time or other from the Chamba Hills. They are Hindūs, and have the same subdivisions of caste as the others, but they do not keep their caste rules so strictly. They possess large flocks of sheep and herds of goats, and they migrate with them to different altitudes according to the season. When snow threatens on the higher pastures they descend, coming in winter to the Outer Hills, and even to the edge of the plains. In spring they turn their faces homeward, and step by step follow the returning verdure, by June reaching the highest pastures and the hamlets, where some of the family had kept warm their home. 101 131 564 221 233

In the upper valley of the Tavī, which was lately described, live 000

* See the cut on the next page of some men of an allied race (the Gaddīs mentioned below), whose dress is the same as that of these Pahāris, except as to the cap.

1; Drew G-S (1862-1872) 1875 AV1 Kashmir AV1

133* in and display the strange hues of their bodies through the showe
The cascade is in greatest force in the spring, on the melting o
the snows above, and it was thus I saw it; from that time i
diminishes, but it is again increased when heavy rain fall
in the rainy season, that is, the late summer; in winter it i
least.

361 The small town of Kishtwār is dirty and dilapidated. Ther
[366] are about 200 houses, including a bazaar with some shops; bu
there was a complete absence of life, of the busy cheerfulness o
sees in some bazaars. The people seem to have been brought
a low stage of poverty from having in former years been giv
over to the Wazīr family, which still holds much influence he
Two large houses, built after the fashion of the houses of t
richer people in Kashmir, which belong to that family, are exce
[712] tions to the general state of decay. There is an old fort, on
little rising ground, oblong, with corner towers and other projec
ing buildings: it is manned by some thirty men.

563 The inhabitants are more than half Kashmīrī; the rest a
•[564] Hindūs of the Thakar, Krār, and and other castes. The Kash
mīrīs here, too, carry on their shawl work; there are some twent
workshops for it in the town. In this place, as in Bhadarwā
they seem to have settled for some generations.

132 The climate of Kishtwār is something like that of Bhadarwā
but it is somewhat warmer, and must have a less fall of rain an
snow. Snow falls during four months, but it does not continuall
stay on the ground; it may do so for twenty days at a time. O
the slope towards the river, 1000 or 1500 feet below, it stays bu
a day. The fruits produced are apple, quince, three kinds o
pear, plum, a few apricots, cherry, peach, grape, mulberry, an
walnut.

KISHTWAR HISTORY.

175 Kishtwār was governed by Rājpūt Rajas, who in early time
pro'ably ruled independent of all others.

The first whose name I can hear of is Raja *Bhagwān Singh*
who must have lived 200 years or more ago, as he was seve
generations back from the one who was ruler fifty years ago

1; Drew G-3 (1862-1872) 1874 AVI Kashmir AVI

fallen on the mountains that avalanches come; the snow rushes out of the gorge that makes the mouth of the side ravine in a continuous flow that lasts for half an hour or nearly an hour, carrying down stones and trees, carrying them down the sloping ground of the alluvial fan at the embouchure of the ravine. On one of these fans were stones 6 feet across, which had been, in the cognisance of my informants, brought over it by such an avalanche, and I believe that much larger masses have been thus moved.

The time when this phenomenon may occur is in the months of Poh and Mágh, that is, between the middle of December and the middle of February. The snow was described to me as being like flour.* The flow of it seems a real drainage of snow from a great area of the surface into the one line of the gorge.

There are stone-phenomena at Pádar and some other places, the accounting for which will be helped on by a knowledge of the occurrence of these avalanches. There are lines of heaped stones parallel with the side streams and leading up to the gorge from which may have come the avalanche; they are not like an alluvial fan deposit, though they are sometimes mixed up with that, and they are often too regular to be like the moraine of an old glacier; the material of such long stone-heaps was, I think, brought down with the rush of snow and deposited just at the side of the stream of it. It is, however, often difficult to decide whether a particular deposit should be referred to this agency or should be classed as an old moraine.

PÁDAR HISTORY.

Let us now turn from these physical details to learn a little of the history of the men who inhabit the district.

The people of Pádar are in great part Thakars. There are also some low-caste people, chiefly of the Megh caste; there is

* In Tyndall's 'Glaciers of the Alps,' pp. 186-8, there is an account of an avalanche at Saas, where also the snow is likened to flour; the fineness of it must be due to its forming at high altitudes, at a very low temperature, and perhaps to there being at the time of its formation but a small positive amount of moisture in the air.

3: Drew G-3 (1863-1878) 1875 AVI Kashmir AVI

an entire village of these near the fort. There are a few Muhammadans who probably are converted Thakars. The Thakars have just those characteristics by which we described the Pahárís generally.

Besides the Hindús and Muhammadans, there are two or three hamlets towards the head of Bhutná, eleven houses in all, inhabited by Bhots or Buddhists from Zánskár, on the farther side of the great range. I here only mention their occurrence; the characters of that Tibetan race they belong to will be given farther on, under the heading of Ladákh.

The people of Pádar seem a good deal given to serpent worship; they do not, however, separate it from their observance of the rites of the Hindú religion; the serpent is reckoned among the many devtas or gods recognised by that faith; one sees temples raised to different *náp-devtas*, or serpent-gods, which are adorned with wood-carvings of snakes in many forms.*

The earliest state of Pádar that I can hear of is in a period that ended more than two hundred years ago; then the chief men, or the rulers, or the ruling caste, were Ránás. Ránú is an old Hindú word for a ruler who (in these parts, at all events) is less in power than a Raja. The Ránás of Pádar were Rájpúts; every village or every two or three villages had its Ránú, an independent ruler, who used to make war against his neighbour the next-door Ránú. The district of Pángi was, I believe, in the same state. There are descendants of these Ránás in Pádar to this day; they have taken to cultivation and till the bit of land that has been preserved to them; but they still keep their caste distinct; they will marry the daughters of Thakars, but will not give theirs to them in marriage.†

That state of things, so pleasant for the Ránás, was broken in upon by Raja Chatar Singh, of Chamba, who was eight generations back from Raja Sit Singh, who was ruler in 1869; the time

* One of these temples is where there comes out a hot spring of considerable volume which has a temperature of 132°; bubbles of sulphuretted hydrogen escape from it. Here a bathing-place has been built, and a dharmsálá or resting-place for Rajas.

† Ránás are met with also in Bhadarwáh.

Li Drew G-3 (1862-1872) 1873 AVI Kashmir AVI

one whose boundary with the Outer Hills is so well defined as is the case on the east.

As so much time has been spent over the eastern tract, I will now do little more than point out where on the west similar spaces occur.

Just west of the Chinâb, behind Paunt, a ridge, which corresponds to the one we traced as far as that river from the east, rises suddenly and towers above the Outer Hills which lie to the south of it. This is called Dragart Thâr, being sacred to a devta whose name is Dragar. The south face of it is a great escarpment; it has a line of precipitous limestone cliffs, of which the part vertical is about 1000 feet, and far down beneath that a talus-slope continues; the ridge is narrow and the ground inclines quickly, but not precipitously, down to the north.

Looking in that direction from the summit, we get a general view of this mountain-tract which shows it to have the same characters as that around Râmban and Bhadarwâh. We see a number of ridges, some parallel for a short distance, some branching, spreading out in innumerable spurs in every direction. The lower parts are dotted with chil-trees and with patches, or, as they appear in the distance, specks of cultivated ground. The higher ridges bear thick forest of the other pine. These mountains are in the tract called Budil, which is drained by the Ans River. I have never been over it, but, from accounts, believe it to be very similar to what was described behind Râmban, and to have for inhabitants the same Pahârî race. Beyond appears the snowy Panjâl, the southern boundary of Kashmîr, which at this part is a complete ridge, nowhere broken by a gap, only jagged by rocky peaks standing up out of the snowy mass. In the beginning of May, when I saw the range from this spot, snow was covering a great vertical height of the mountains, but by August or September all melts away, except a few beds that have collected to a thickness by snow-slips.

The neighbourhood around Dragart Thâr produces iron, which is smelted by the caste called *Dhîpîr*. These men, at the starting of a new furnace or the beginning of any other important business, go to a spot on the ridge where there is an altar raised

1; Drew G-3 (1862-1772) 1875 AVI Kashmir AVI

of land cultivated among the steep and rocky area. Beyond, the road rises up Kálithár, going partly over bare rock, which is here much exposed. The form of the ground in this neighbourhood was carefully described before, so we will not tarry, except to say that the road goes through a little nick in the ridge of Kálithár, and then winds or zigzags down the steep escarpment, from the foot of which a few miles of road, which is comparatively level, with the exception of the deep gulley of the stream, bring us to Thandápáni, another halting-place, at the beginning of the next innermost set of hills. 361 1337

These we have to traverse in the following three marches—two short ones and a long one. First we go along in front of a ridge of sandstone in upright layers, with the beds vertical, these sometimes making the scarp of the hill, sometimes projecting out from the ground as it were a wall, and at other times we see them fashioned by weathering into curious fantastic shapes. Then entering we thread our way among a maze of low hills, parts of successive ridges divided by narrow hollows; the surface is nearly all covered with brushwood and there is little tillage seen, here and there only are scattered houses met with.

At this time of year the ground is dry, and all the way from Akhnúr the road has been hot and thirst-bringing; the sun's heat being reflected from the rocky ground tells on one with double force. A good charitable custom of the Hindús brings relief to the traveller. On many a spot in the hottest part, perhaps at the summit of one of the steep rises of the uneven road, will be found a hut where cool water kept in clean porous vessels is at the service of any who may ask for it. The man in charge is probably a Brahman, so that people of every caste can take water from his hands; he will maybe have been placed there and paid by some well-to-do Hindú, whose piety prompts him to this good work. It is the Brahman's business to bring the water from the nearest stream, which may be a long walk off, and distribute it to wayfarers. When the rains come and water is to be found in every pool and little stream, the establishment will be no longer kept up. 485 564

1; Drew G-3 (1862-1872) 1875 AV1 Kashmir AV/

In the march from Syālsūī onwards we crossed the boundary of Hindūs and Muhammadans, leaving the former and entering the country occupied by the latter. The Hindūs about Dharmsāla and Syālsūī were in great part Thakars; that caste has evidently been of chief importance here, and has not been so much overshadowed by Mīāns as it has farther east. The Thakars' houses, usually high up on the tops of the hills, are solidly built of stone, and have something of the character of forts; they even bear the name "kot," an old word for fort.

At last we get clear of these hills, and come into the valley of the Western or Mināwar Tavi, which is at this time a stream of moderate volume flowing over ridges of rock, often making deep pools between them which are very favourable to the fisherman.

A strange way of slaughtering the fish is sometimes practised here by the natives. An earthen vessel is filled with the milky juice of the plant (*Euphorbia*), which bears the name of *tor*, and, attached to a long pole, is moved about in the pool; the juice getting mixed with the water blinds the fish, and while they swim here and there, not knowing which way to go, they can easily be speared.

Continuing up the valley by the left bank of the river, between low spurs of the hills, in a few miles we come opposite to the town of Rājōrī. This place has been spoken of in Chapter v. The old royal garden there described, opposite the town, has become the halting-place for travellers, chiefly for the English. We have here come into the Bhimbar route to Sirinagar frequented by them, and from this place onwards our own road coincides with it.

The town of Rājōrī shows a front to the river of large stone buildings, some of them ruinous. There is a mosque of the time of the Emperors, now used for a wood store: the rest-houses of the same period have been mentioned before. Then, besides these regal works, are buildings of different sorts raised by the former Muhammadan Rajas of Rājōrī.* It must be remembered that

* Probably these regions are the only part of India where Muhammadan rulers have borne the title of Raja.

1; Drew G-3 (1862-1872) 1875 AV1 Kashmir AV1

the Delhi Emperors, though having their road to Kashmir through this part, still left the country in the hands of the native Rajas, who were bound to do all they could to facilitate the royal journeys and the transmission of the loads of fruit from Kashmir to the Delhi Court. The Bhimbar Raja held his country on the same terms.

The Rajas of Rájáorí were Muhammadanised Rájpúts. The early ones were of the tribe of Rájpúts called *Pál*, that caste to which belonged the Hindú Rajas of Baláwar and other places on the east of Jummoo. The Muhammadan Pál of Rájáorí were succeeded by Rajas (also Muhammadans) who belonged to the *Jarál* tribe of Rájpúts; this was seven or eight generations back; these rulers also have passed away, but there are in the neighbourhood both Hindús and Muhammadans of those two castes.

The Rájáorí rule extended north and south 20 or 25 miles, and about 30 miles from east to west; its northern boundary was the Ratan Ridge; to the south the country of the Bhimbar Raja bounded it. The revenue I am told was only 16,000 rupees; but for all that the money-income of the country was so small the Rajas have left some marks of their rule; there is what was once a large fine house, their residence, in the town of Rájáorí; of part of this the roof is fallen, but the river front is preserved and is used for offices. Near it is the mosque they worshipped in; this also is gone from its first use, and is now made use of as an occasional resting-place for European travellers, when, from the swelling of the river, they cannot get across to the báradarí in the garden on the left bank. Higher up is the Rajas' burial-place; here one tomb was pointed out to me as Raja Ágá Jún's. Ágá Ján was ruler when the Sikhs took the country; they imprisoned him and put his younger brother on the throne, who sat on it till he was obliged to hand it over to Maharaja Gulab Singh. When, as explained in Chapter I., all of these territories that had not before been acquired by Gulab Singh were transferred to him by the Treaty of 1846, there came an end to the Rájáorí rule; the Raja ultimately submitted without resistance, and was pensioned. He is now dead, but his son still receives

enumerated there in 1901, compared with 111,775 in 1881. Statistics of age are, as usual, unreliable, and need not be referred to in detail. In the whole State there are 884 females to 1,000 males, the proportion being highest in the frontier tracts (933) and lowest in Kashmír province (876). These results point to defective enumeration of females. Marriage is comparatively late, and less than 1 per cent. of the males under fifteen years, and about 2 per cent. of the females of the same age, are married. Taking the whole population, 53 per cent. of males and 39 per cent. of females are married. Polyandry is prevalent in Ladákh. About 34 per cent. of the population speak Kashmíri, and 15 per cent. Dogrí, while Punjábi is the tongue of nearly 30 per cent. A great variety of languages are used, in various parts of the State, by comparatively small numbers. Agriculture supports 54 per cent. of the total, and weaving and allied arts 2 per cent.

Religion.

The total population includes 2,154,695 Muhammadans, 689,073 Hindus, 25,828 Sikhs, and 35,047 Buddhists. The Hindus are found chiefly in the Jammu province, where they form rather less than half the total. In the Kashmír province they represent only 524 in every 10,000 of population, and in the frontier *wazárats* of Ladákh and Gilgit only 97 out of every 10,000 persons.

Castes. Jammu.

Among the Hindus of the Jammu province, who number 626,177, the most important castes are the Bráhmans (186,000), the Rájputs (167,000), the Khattrís (48,000), and the Thakkars (93,000). Each caste is subdivided into many sub-castes; but for practical purposes the Dográ Rájputs do not regard the finer divisions of the ethnologist, but draw a broad distinction between the Mían Rájputs who engage in neither trade nor agriculture, and the other Rájputs who have condescended to work for their living. The Míáns will marry the daughters of the latter class, but will not give their own daughters in marriage to them. They have territorial names, such as Jamwál and Jasrotia, signifying that the family is connected with Jammu and Jasrota. They mostly hold land on pepper-corn rents, cultivated by others, who take a share of the crops. The Mían Rájput gladly serves as a soldier, by choice in the cavalry, and if there is not room for him in the Mahárája's forces, he will enlist in the Indian army. In the Hunza-Nagar campaign and at Chitrál the Dográ Rájput worthily maintained his ancient reputation. As a soldier he is admirable, but as a landowner evil days are in store for him. The agriculture of the Dográ country is un-

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his family subsequent to their acceptance of Islām. Both Hindu and Musalmān Chibs repair annually to the tomb of Shādi Khān at a place in the Kālī Dhar hills in the Naoshera *tahsīl*. Like the Dogrā Rājputs, the Chibs look upon service as the sole career for a man, but both Hindus and Musalmāns till the soil. They are a fighting people, and the spirit of adventure takes them out of their own country. They follow the caste rules of the Hindu Rājputs, but are perhaps stronger and more muscular than the Dogrās to the east. Besides the Chibs, there are Musalmān Rājputs to the west of the Chenāb—the Jarals, the Bhaos (unfavourably known in Akhnūr), the Gakhars, and many others. It should be noticed that the Hindu Chibs give their daughters in marriage to the ruling family of Jammu and Kashmīr.

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The Bambās and Khakhās.

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Drew, in his book *Jammu and Kashmir Territories*, suggests that the Bambās and Khakhās of the Jhelum valley might be classed under the head Chibhāli. Very little is known as to when these people migrated into Muzaffarābād and Uri districts, or whence they came; but it is generally admitted that they had a foreign origin. It is probable that the Khakhās have occupied the country on the left bank of the Jhelum for 300 years or more, and that the Bambās, who live on the right bank of the river, came in yet earlier. The Khakhās, who enjoy the proud title of Rājā, are, like the Chibs, Musalmān Rājputs, and trace their descent to Rājā Mal Rāthor. They regard themselves as belonging to the Janjuah tribe. The Bambās, who are styled Sultāns, deprecate a Hindu origin. They claim to belong to the Kureshi tribe, and say that the name Bambā is a corruption of Bāni-Hāshim, and that they are descended from Alī, the son-in-law of Muhammad. The Khakhās and Bambās have a privileged status in the Jhelum valley, and their power has varied according to the weakness or strength of the central authority. Under the Afghāns, the Khakhās and Bambās paid little to their overlord, and were practically independent. The Sikhs tightened their hold over the Jhelum valley, but the Khakhās and Bambās retained certain privileges.

[631]

The Gūjars.

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Numerically the Gūjars are of some importance, both in Jammu, where they number 151,700, and in Kashmīr, where they are returned at 125,650. Some of them have settled down to agriculture; but the great majority are herdsmen, and in the summer months move up to the splendid grazing-grounds above the forests with their buffaloes and goats. They are Musalmāns by religion, and many of the Gūjar tribes speak

3: Imperial Gazetteer G-3 (1889-95) 1909 AV1 Kashmir AV1
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a dialect of their own known as Parimu. They are a fine tall race of men, with rather stupid faces and large prominent teeth. They sacrifice every consideration for their buffaloes, and even in their cultivation, chiefly maize, their first thought is for these animals. They are ignorant, inoffensive, and simple, and their good faith is proverbial. Kashmīr and its mountains have especial attractions for the Gūjars; but as forest conservancy extends, these born enemies of the forest will find Kashmīr less attractive.

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The Gaddis.

Another pastoral semi-nomad people are the Gaddis (5,927) of Kishtwār. They graze large flocks of sheep and goats, moving up the mountains as the summer draws on, and returning to the low country when the first snow falls. Their homes are in the high pastures, but they are for most part of the year roving, though in some places there are regular settled villages of Gaddis. They are Hindus. They wear duffel clothes and a very peculiar hat of stiff cloth. All speak well of the Gaddis, and they are a popular people, welcome everywhere.

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Kashmīr proper.

In the Kashmīr province, out of a total population of 1,157,394, Muhammadans number 1,083,766, Hindus 60,682, and Sikhs 12,637. The Census, however, was taken in the winter, when many of the resident population were away working in the Punjab.

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The Kashmīris.

The Kashmīri is unchanged, in spite of the splendid Mughal, the brutal Afghān, and the bully Sikh. Warriors and statesmen came and went; but there was no egress, and no wish on the part of the Kashmīris in normal times to leave their home. The outside world was far, and from all accounts inferior to the pleasant valley, and at each of the gates of the valley were soldiers who demanded fees. So the Kashmīris lived their self-centred life, conceited, clever, and conservative.

Islām came in on a strong wave, on which rode a fanatical king and a missionary saint, and history records that the Kashmīris became Musalmāns. But close observers of the country see that the so-called Musalmāns are still Hindus at heart. Their shrines are on the exact spots where the old Hindu *sthāns* stood, and these receive an attention which is not vouchsafed to the squalid mosques and the mean *mullās*. The Kashmīris do not flock to Mecca, and religious men from Arabia have spoken in strong terms of the apathy of these tepid Musalmāns. There are many shrines, shrines of the Rishis, the Bābas, and the Makhdūm Sāhib Pīrzādas, known as the Wāmi or 'national,' as distinguished from the Saiyids and Saiyid Pīrzādas who are foreigners. And as in religion,

State school badly housed, and a dispensary in a building wholly unsuited to the purpose. The town has a neglected appearance. The streets are badly laid, dirty, and undrained, and there are no attempts at conservancy. Trade is brisk. It is mostly in the hands of Mahājans and Khattrīs. The chief articles of export to British India are grain, *ghī* from the hills and Pūnch, and minor forest products from Kotli, Pūnch, and Rājauri; the chief imports are salt, cloth, tea, and sugar.

Pūnch.—Principal place in the *jāgīr* of the same name, Kashmīr State, situated in 33° 45′ N. and 74° 9′ E., at an elevation of 3,300 feet above sea-level. It lies on sloping ground above the right bank of the Tāwi. Population (1901), 8,215. The town is oblong in shape, and is unwalled, with narrow streets. There are about 750 houses, generally single-storeyed with flat mud roofs. The fort, in which the Rājā resides, stands on a mound about 300 yards from the south-west corner of the town. Pūnch is well supplied with water brought by channels from the neighbouring streams. The climate is hot in the summer, and the rice-fields in the neighbourhood are probably one of the causes of the prevalence of fever. During the five hot months it is the custom to migrate to the hills to the summer camping-ground known as Dhoks. There is a flourishing market and a large trade is done in grain and *ghī*, in spite of the fact that there are no roads in the *jāgīr* fit for cart traffic. A good six-foot road for pack transport has nearly been completed from the town to Uri on the Jhelum, and there is a project for a road to Rāwalpindi, with a suspension bridge over the Jhelum at Lachman Pātan. Other important tracks lead to Gulmarg and Tosh Maidān in Kashmīr, and to Jhelum. The ancient name was Parnotsa, and the place is often mentioned in the chronicles. The Kashmīris always speak of Pūnch as Prunts.

Situation.

Srīnagar.—Capital of Kashmīr State, situated in 34° 5′ N. and 74° 50′ E., at an elevation of 5,250 feet above sea-level. The city lies along the banks of the Jhelum, with a length of about 3 miles and an average breadth of 1¼ miles on either side of the river. Originally houses were confined to the right bank of the river, and the site possesses many advantages, strategical and economic. It is not known when the extension on the left bank took place, but the royal residence was transferred to it in the reign of Ananta, 1028–63. Modern Srīnagar, on the right bank, occupies the same position as the ancient city of king Pravarasena II, who ruled at some period of the sixth century. Kalhana, in his famous chronicle, says that the

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(c) Abortion.

(d) Celibacy.

(e) Abstinence.

(f) Birth control.

(g) Certain social customs.

(h) Prolonged lactation.

(i) Hypergamy.

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163 Of the positive checks war is becoming a rare phenomenon these days
164 and starvation and famine though in a mild form does affect the birth-rate in the Jammu Province and the Frontier Districts while the Kashmir Province is in this respect better situated. As regards disease this check also receives full play in Jammu Province where Plague cuts off the natural increase to a great extent and malarial fever is responsible for considerable mortality and is thus unfavourable to fertility. In Kathua and other malarial localities most of the deaths are due to the malarial fever and the surviving population is reduced to a considerably low pitch of vitality which make the sufferers an easy prey to other diseases. The venereal diseases act as another powerful positive check by causing premature death of the sufferers and leaving their children to propagate misery and further suffering.

163 As regards the preventive checks female infanticide which was much in
847 vague amongst the Rajputs is considerably reduced—thanks to the measures
842 taken by His Highness the Maharaja Bahadur to stamp out this inhuman practice from his territories. Abortion is not practiced by the people as a means of checking larger number of births but is only resorted to prevent illegitimate births which the society regards as an unpardonable sin. Again celibacy and voluntary abstinence being against human nature play a very inferior part in limiting births and the Neo-Malthusian methods of "Birth Control" are very little known in the rural areas not to speak of their being put into practice by the uneducated villager who is so reckless about production of children. Confidential enquiries made regarding the sale of rubber goods from private practitioners and Chemists and Druggists who stock these articles only go to show that even in the cities the use of these methods is practiced on too small a scale to have any appreciable result. The Customs Department which was also requested to supply the figures of import of these articles regretted that separate figures were not available. The only preventive check which has proved highly effective in controlling the birth-rate in the advanced countries is almost absent in the State.

163 As regards social customs of hypergamy which forbids the marriage of a
● 564 girl with a man of a social group equal to or inferior to her and forces her to
853 marry a man of a superior group is completely absent in the State while practice of prolonged lactation which results in decreased conceptivity being within the knowledge of common people does act as a very mild preventive check.

163 The "postponement of marriage" especially in the case of girls acts as a
582 powerful check in restraining births but this check also has had very little play in India where marriage amongst the Hindus being a religious necessity enjoined by the Shastras is universal and the practice of marrying girls before puberty resulting in high birth-rate was universally recognised. Now by the passing of legislative enactment within the State the age of marriage has been raised to 18 for boys and 14 for girls which it is hoped while preventing much misery consequent upon deaths of child-wives and of children produced by them, will instead of acting as a check favour the growth of population by preventing deaths.

1 [On population -- Analyst]

166 167 The foreign missionaries have succeeded in converting a number of local inhabitants to Christianity.

178 167 [564] (5) As regards caste grouping migration has led to a loosening of the tight hold of caste. Narrow prejudices have been swept away. In Gilgit the disappearance of endogamy in Muslim Shia castes is noticeable.

[562] (6) The old customs are gradually giving way. Thus widow marriage is finding favour with the people, while the *Purdah* system is on the decline.

[291] (7) In dress great changes are noticeable. The Kashmiri Pandits are discarding the wearing of *Pheran*, a long loose gown and taking to Punjabi dress. The English dress is more in evidence in literate circles. The hat is gradually supplanting the turban. Even in villages, Punjabi trousers and slippers are overcoming Dogra trousers, and shoes in the case of females. The *Saree* is coming into vogue amongst females of the upper classes.

[197] (8) So far as language is concerned Punjabi is easily spoken and understood in those parts of the State where the inhabitants come in contact with the outside world either as emigrants or as hosts of immigrants. The Kashmiri labourers who go to the Punjab understand and talk Punjabi tolerably well. The shopkeepers and Hanjis (boatmen) in Kashmir who have English speaking customers speak English though broken and full of solecisms. The immigrants in Kashmir especially traders command a fair knowledge of Kashmiri dialect.

[564] (9) In the sphere of occupation changes have taken place. Some of the castes no longer stick to their old hereditary occupations. Labour or service is not regarded as degrading by any caste though Rajputs do not take to domestic service especially the task of cleansing utensils as they regard it menial duty. The Kashmiri Pandits are gradually relinquishing their ideal of Government service and turning to trade and even manual labour in increasing numbers.

II. IMMIGRATION.

167 **101. Main Results for the State.**—The total population of the State as ascertained by actual count on the Census night came to 3,646,243, out of which 3,582,047 *i. e.*, 98·2 per cent. were born within the State. Immigration thus accounts for a trivial increment of 1·8 per cent. to the State population. The immigrants are mainly drawn from the neighbouring British Indian Provinces of the Punjab and the N. W. F. which stretch along the boundary line of the State for a considerable distance. The contiguous districts of these two provinces given in the margin contribute nearly 1·3 per cent. of the population, leaving ·2 per cent. to be contributed by the non-contiguous districts of these provinces. In all thus these two provinces claim 1·5 per cent. of the increment to population of the State while all other Provinces in India and outside countries have only ·3 per cent. to their credit. Among other Indian Provinces the United Province stand foremost while amongst States, Chamba tops the list, being contiguous. As regards Asiatic countries Afghanistan, our neighbour, scores highest, the second best being Nepal due to her sons being in the State Forces. The share of other countries is nominal. The foreign countries benefit us to a very limited extent, the United Kingdom being the greatest contributor as her sons are employed in State service or are engagad in carrying on trade or missionary work. They will be discussed in greater detail in the paragraph on over sea-migration.

N. W. F. PROVINCE.
1. Hazara.
PUNJAB PROVINCE.
1. Gujrat.
2. Gurdaspur.
3. Jhelum.
4. Kangra.
5. Rawalpindi
6. Sialkot.

*[Errata: read "overseas", cf. errata sheet, p. 329, category III --Analyst]

be due to several visitations of Cholera and to the diseases like Pneumonia to which the old age easily succumbs on account of low vitality, while in Jammu plague, fevers and scarcity conditions in some districts might be held responsible for thinning this age-group.

The excess of emigrants over immigrants in the closing decade amounted to 30,252. As the population which emigrates to other countries in search of service, trade and labour naturally consists of able-bodied youths, their absence from homes reduces the proportion of the middle-aged and raises that of children and old persons. On this basis it was presumed at the last Census that comparatively large proportion of persons in the later age-groups in the State especially in the Jammu Province was in part the result of a large increase in the number of emigrants.

116. Age distribution by Religion.—The age distribution for each of the main four religions of the State is given in Subsidiary Table II which records the figures for 10,000 of each sex. For facilities of comparison following table showing age distribution by few important age-groups for the 1921 and 1931 Censuses per 100 males only whose age-return is generally more reliable will be helpful :—

Religion.	Year.	0—5	5—15	15—40	40—60	60 & over.
Hindu ..	1921	11	24	39	18	8
	1931	13	23	40	18	6
Muslim ..	1921	15	28	37	14	6
	1931	15	26	42	13	4
Sikh ..	1921	15	29	36	14	6
	1931	16	27	38	13	4
Budhist ..	1921	9	19	41	21	10
	1931	11	20	38	21	10

The above figures reveal a close correspondence between the Muslims and Sikhs both of whom have a large proportion of population in the earlier age-groups *i. e.*, 0-5 and 5-15 while the old-age groups 40-60 and 60 and over possess a smaller proportion. The Hindus on the contrary have a comparatively smaller proportion in the age-groups 0-5 and 5-15, while the proportion of the Budhists for these groups is still smaller. As regards the age-groups 40-60 and 60 and over the Budhists out-number the proportion of Hindus and both of these show a considerable excess over the Muslims and Sikhs. Regarding the middle-age group 15-40, the Muslims lead with 42 per cent. and are followed by Hindus with 40 per cent. next to whom come the Sikhs and the Budhists with 38 per cent. The progress since the last decennium shows that the healthy conditions of the decade have enabled the Hindus to increase their proportion in the 0-5 group from 11 per cent. to 13 per cent. While the Muslims, Sikhs and Hindus have each gained by 5 per cent., 2 per cent. and 1 per cent. respectively in the group 15-40, the Budhists have lost by 3. It would be interesting to follow this item of analysis at the next Census and build proper conclusions as to the non-progressive nature of the age constitution of the Budhists.

117. Distribution by Caste.—The Subsidiary Table III gives the age composition for certain selected castes per 1,000 of each sex and it appears that among the Hindus the proportion per mille of male children aged 0-5 is the highest amongst Jats (194) who are followed by Chamars (190), Brahmans (174), Khatris (170), Megh (165), Arora (159) and Kashmiri Pandits occupying the lowest position as at the last Census with a proportion of 150 per thousand. Female children preponderate among Chamars (212) and Jats (208) and are the lowest in proportion amongst the Kashmiri Pandits. Amongst the Muslims in the groups 0-5 of male children Rajputs retain their first position with a

proportion of (216) and are followed by Brukpa (215)—a mixture of Ladakhi and Dard race, and then come Gujjar (214), Balti (210), Kashmiri Muslims (188) and Arain (186) bring up the rear. 162* 564

The proportion of females aged 44 and over varies from 150 to 177 amongst the Hindus and 93 to 170 in case of Muslims. The present age constitution lends material support to the view held at previous Censuses that procreation in the uppper (advanced) classes takes place at a slower rate than amongst the lower strata thus supporting the well-known economic principal that advancement in education, arts and crafts resulting in improvement in the standard of living of the population goes a great way to reducing birth-rate. Amongst the poor who see no prospect of escape from miseries multiplication takes place without thought of the future, thus increasing the birth-rate, and this very multiplication shuts the door to hope.

118. The Age Pyramid.—The Subsidiary Table I gives the age distribution for 10,000 of each sex for the last four Censuses and comparisons can be easily made regarding variation in respect to any particular age-period. The diagram facing this page shows the age pyramid by the quinquennial groups and it will be evident that from the age-returns of the Census it has been possible to construct a very regular age pyramid. Commencing with the group 0-5 at the base there is a gradual and systematic shortening of the rectangles as we rise in groups save for a slight deviation at the age-group 20-25 where the increase is too nominal to detract from the diagram its pyramidical character. Then there is a second bulging out of the rectangle at the top which is a necessary feature of the diagram since the last group is not a 5 year age-group in which case the rectangle would have been smaller than the rectangle of 65-70 group but contains the persons of all ages above seventy. 162*

A comparison with the figures of 1921 will show that if a pyramid was constructed therefrom we would have got bulging out of rectangles at no less than 5 places both on the male and female side and the resulting figure would have borne no resemblance to a pyramid. The age-group 25-30, 30-35, 50-55, 60-65 and 70 and over on the male side and groups 20-25 40-45, 50-55, 60-65 and 70 and over on the female side would have proved great obstacles in the construction of the age pyramid.

119. Mean Age.—The mean age of a population denotes only the average age of the persons who were alive on the date of Census and should not be confused with average expectation of life. It does not coincide with the mean duration of life and consequently the phrase 'mean age' by itself does not serve any useful purpose but its chief utility lies in respect of the questions which it suggests and in offering a standard of comparison for figures of different Censuses. Since the characteristic errors of the age-returns springing either from ignorance or from wilful mis-statements of the enumerated have now become a common feature of each Census, it may be presumed that much error is automatically eliminated where the comparison of figures of different Censuses is undertaken, and consequently the calculations of mean age of the population at different Censuses provide a suitable standard for purposes of comparison. Again, since the mean age refers only to the average age of the enumerated population, the conclusion that in a growing population like ours with a large proportion of children, the mean age of the living will be less than in a decadent population where the children are relatively few in number. 659*

120. Method of calculation.—Although apparently the working out of the mean age would at first sight appear a simple task yet in actual practice elaborate process of arithematic is needed to deduce the necessary results. The previous Census reports of the State do contain the mean ages for different provinces and religions etc., but as regards the method of their working the reports are quite silent. The only method which had been in vogue in previous Censuses was that described on page 390 of the administrative volume of the India Census Report 1901 according to which the mean age of the population by sex and civil condition can be obtained by finding the total number of years lived by the

6:India G-3 (1931)1933 AVI Kashmir AV I

SUBSIDIARY TABLE III.

AGE DISTRIBUTION OF 1,000 OF EACH SEX IN CERTAIN CASTES.

Caste.	Male No. per mille aged						Female No. per mille aged					
	0—6	7—13	14—16	17—23	24—43	44 and over.	0—6	7—13	14—16	17—23	24—43	44 and over.
1	2	3	4	5	6	7	8	9	10	11	12	13
Hindu—												
Arora ..	189	139	84	121	292	216	192	188	45	89	314	162
Brahman ..	174	184	71	122	281	198	176	183	82	126	275	177
Chamar ..	190	184	67	118	284	177	212	165	66	122	288	136
Jat ..	194	178	67	94	264	203	208	173	91	110	263	155
Kashmiri Pandit ..	180	181	58	128	331	172	163	177	55	133	294	158
Khatri ..	170	153	63	120	313	181	202	163	67	128	289	150
Megh ..	165	182	60	118	308	167	186	145	74	134	298	165
Rajput ..	221	202	119	243	621	294	233	203	143	217	671	271
Muslim—												
Arain ..	188	190	64	117	288	167	223	167	67	130	277	148
Brukpa ..	215	175	60	103	297	164	226	139	55	105	216	150
Bajti ..	210	172	59	101	279	174	207	180	57	106	300	170
Bafinda ..	202	184	75	113	278	148	218	186	74	137	289	126
Gujjar ..	214	183	70	107	280	146	228	188	76	134	278	118
Jat ..	206	182	76	121	288	159	219	151	66	134	278	153
Kashmiri ..	168	177	67	128	312	129	211	165	73	144	263	104
Mughal ..	204	160	73	109	273	181	220	156	70	132	258	157
Pathan ..	188	167	68	117	297	142	229	170	77	138	274	117
Rajput ..	210	188	74	134	309	130	227	164	74	128	280	127
Sayed ..	206	188	72	118	281	137	235	182	67	132	292	112
Shia ..	196	208	88	111	280	121	228	183	73	123	281	113
Yashkun ..	192	188	79	121	289	131	219	180	78	145	286	92

SUBSIDIARY TABLE IV.

PROPORTION OF CHILDREN UNDER 14 AND OF PERSONS OVER 43 TO THOSE AGED 14-43 IN CERTAIN CASTES: ALSO OF MARRIED FEMALES AGED 14-43 PER 100 FEMALES.

Castes.	Proportion of children both sexes per 100.		Proportion of persons over 43 per 100 aged 14—43.		Number of married females aged 14—43 per 100 females of all ages.
	Persons aged 14—43.	Married females aged 14—43.	Males.	Females.	
1	2	3	4	5	6
Hindu—					
Arora ..	77	226	68	82	35
Brahman ..	68	163	73	78	36
Chamar ..	76	196	68	74	39
Jat ..	84	203	81	82	38
Kashmiri Pandit ..	64	191	87	78	39
Khatri ..	70	206	60	76	37
Megh ..	60	180	72	77	41
Rajput ..	62	180	74	38	37
Muslim—					
Arain ..	84	215	61	76	40
Bafinda ..	81	196	60	63	41
Bajti ..	87	213	80	73	38
Brukpa ..	81	191	71	68	40
Gujjar ..	84	206	84	88	42
Jat ..	81	196	66	66	40
Kashmiri ..	73	178	43	50	42
Mughal ..	87	217	62	61	38
Pathan ..	80	228	44	89	38
Rajput ..	85	209	56	58	40
Sayed ..	82	202	51	53	41
Shia ..	94	247	47	53	41
Yashkun ..	78	207	39	46	38

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SUBSIDIARY TABLE IV.

NUMBER OF FEMALES PER 1,000 MALES OF CERTAIN SELECTED CASTES.

Caste.	NUMBER OF FEMALES PER 1,000 MALES.						
	All ages.	0—5	5—15	15—20	20—30	30—40	40 and over.
1	2	3	4	5	6	7	8
Hindu—							
Arora ..	782	902	909	925	616	811	808
Brahman (excluding Mohyals) ..	882	962	940	1,114	1,059	928	891
Chamars ..	901	1,000	899	1,182	939	951	796
Kashmiri Pandits ..	799	970	941	780	774	703	728
Khatri ..	827	906	878	896	900	786	668
Megh ..	890	1,008	951	1,105	1,004	898	742
Rajputs ..	816	883	799	972	976	743	784
Muslim—							
Arain ..	901	963	740	923	825	778	702
Bafinda ..	916	980	820	907	1,116	863	848
Bakhi ..	1,033	1,020	934	991	1,042	1,113	1,072
Gujjar ..	896	906	788	927	1,020	843	891
Jat ..	930	991	773	799	1,031	1,004	894
Kashmiri ..	881	932	793	936	957	876	836
Mughal ..	909	1,115	786	981	1,006	942	772
Pathan ..	939	1,006	753	989	941	783	977
Rajput ..	919	962	902	926	1,054	986	837
Sayed ..	921	1,052	796	947	1,049	925	832
Shaikh ..	935	948	818	1,002	947	906	782
Turkhan ..	991	1,041	842	1,041	1,003	787	903
Shin ..	984	1,144	870	936	1,079	988	917
Yeshkun ..	894	1,015	886	838	1,074	880	827
Brokpa ..	969	969	778	1,074	984	1,022	927
Buddist—							
Mongrik ..	1,013	1,067	968	1,049	1,001	1,043	976

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SUBSIDIARY TABLE V.

ACTUAL NUMBER OF BIRTHS AND DEATHS REPORTED FOR EACH SEX DURING THE DECADE 1921-1930.

Units.	BIRTHS.		DEATHS.	
	Males.	Females.	Males.	Females.
1	2	3	4	5
Jammu Province (excluding Jammu Town) ..	170,448	164,439	122,908	111,422
Jammu City ..	4,087	3,993	4,264	3,924
Poonch Jagir ..	30,297	28,849	23,230	24,001
Chenani Jagir ..	1,330	1,044	1,301	1,301
Kashmir Province (excluding Srinagar city) ..	186,701	171,033	168,230	144,430
Srinagar City ..	22,967	19,288	18,304	17,230
Ladakh District ..	14,982	12,893	13,030	10,020
Gilgit District ..	2,879	2,530	2,988	2,577

NOTES.—1. Births and deaths statistic for the Political Agency have not been compiled for the decade 1921-1931 as the same are not available.

2. Figures for the previous two decades i. e., 1901-1911 and 1911 to 1921 have not been compiled as births and deaths statistics for the same are not available.

CHAPTER XII.

RACE, TRIBE AND CASTE.

000 **314. Reference to Statistics.**—Imperial Table XVII gives the statistics of castes by districts and religion. In the case of some major castes, the sub-castes which form parts of them, have also been tabulated. Imperial Table XVIII contains figures of variation of selected castes since 1911. Figures for Christians by race and sect are given in State Table VIII. Besides these, there is one Subsidiary Table attached to this chapter in which percentage of variation of castes numbering 38 is recorded for the last four decades and the proportion borne by the caste to the total population of the State is shown.

*659 564 **315. Instructions to Enumerators.**—"Great care must be taken to see that the real caste is entered in column 8 of the schedule and not the name of a sub-caste only, or of an exogamous group or title, or a word merely indicating locality or occupation. The word 'Banya' for instance, is a functional term and does not apply to a specific caste. Similarly words like Bengali, Punjabi, Kashmiri refer to countries of habitation and not to castes. Sikhs and Jains are religions and not names of castes.

In the case of Brahmans it will be enough to write 'Brahman', the distinction of Mohyal and Kashmiri Pandit being made by writing Mohyal or Kashmiri Pandit in brackets after 'Brahman' as the case may be.

The members of caste called 'Nai' describing themselves as 'Kulin Brahmans', if met with during enumeration, should be entered as 'Brahman Nai' or 'Kulin Nai'. Similarly Bhats, if they choose to return themselves as Brahmans, should be recorded as Brahman Bhats. Other castes of Hindus should be entered according to the list enclosed. Muslims are divided not only into racial groups like Mughal, Pathan etc., but also into functional groups such as Tarkhan, Lohar, Teli, etc. It may also be noted that the Jolahas are to be allowed the option of recording themselves as Jolahas or Bafindas. Persons who have abandoned their caste by turning Sadhus, should be classed according to the order to which they happen to belong such as Jogi, Vairagi, etc. Similarly in the case of persons who have embraced Christianity the entry of race will be deemed sufficient such as Kashmiri, Balti, etc. If a person belonging to a lower caste insists on his being recorded as belonging to a higher caste, his claim should not be entertained and the entry in this column should be of the caste by which he is popularly known. The question of castes is very important and complicated and great care is to be taken in filling it. At the end of this Hadayat is enclosed a list of important castes found in the State which should be referred to for guidance. Foreigners should be entered according to their race such as English, French, Irish, Japanese and a further distinction should be made between domiciled British subjects and others. If any one refuses to return his caste, do not insist on a reply. This rule should be observed especially with regard to Aryas, Brahmos and Sikhs".

316. Claims of Different Communities.—(*i*) *Nai Brahmans.*—Communications were received from the President Kulin Brahman Bharat Maha-sabha, Jullunder city, requesting for the return of members of their community as Brahman by caste and Kulin by sub-caste. The General Secretary of the Akhil Bhartiya Nayee Brahman Maha-sabha, (the All-India Association of the Nayee Community) also requested for the entry of Nayees as Nayee Brahmans adding that Nayees by claiming to be Nayee Brahmans did not wish either to be mixed up with other Brahmans or to be separated from the well known Nayee community. They did so only to protect and to establish their religious rites on a par with the Brahmans and social and political rights as enjoyed by other communities in India. The President Kulin Brahman Maha-sabha in a subsequent communication forwarded a copy of the memorial submitted by the

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Maha-sabha to His Excellency the Governor of the Punjab in which it was urged that the word 'Nai' originally meant Brahman and was used in that sense in the Pre-Mohammedan days and that now it was used in the sense of a barber and consequently looked down upon. Barber being a profession which any one can adopt the community should not be entered as 'Nai' indiscriminately. The way out of the tangle was found on receipt of the Census Commissioner for India's instructions agreeing to the return of the caste as 'Nai Brahman', 'Brahman Nai' or 'Kulin Nai' and the correspondents were informed accordingly.

(*iii*) ***Brahm-Bhat Brahmans.***—A section of Bhats also wanted to return itself as Brahmans and the Census Commissioner for India directed that that section of Bhats which regarded itself as of Brahman origin and intended to return its caste as Brahm-Bhat Brahman should be permitted to do so, and the caste should be shown in the table as Brahm-Bhat. For purposes of distinction between Brahmans and non-Brahmans the Brahm-Bhats were to be included in the non-Brahman group.

(*iii*) ***Jolaha.***—The Census Commissioner for India forwarded copy of a resolution passed at the annual general meeting of the Jamiat-ul-Momeneen, Calcutta, in which a request was made for the substitution of 'Sheikh Momin' for 'Jolaha' in column 8 of the schedule and agreed to the return of 'Momin' or 'Sheikh Momin' for 'Jolaha' The opinion of the local Anjumans was invited and found unfavourable to the proposed change which was considered likely to give birth to confusion and misunderstanding. In the State the word Jolaha was not used even in 1921, the weavers being termed 'Bafindas'. The same was accordingly retained.

(*iv*) ***Kashyap Rajputs.***—The community known as 'Jhewar or Mehra' brought forward a claim for registration as 'Kashyap Rajput' and the Census Commissioner for India agreed to the return provided the former name was used in brackets and the new name did not lead to confusion with name for castes already in existence. Circulars were issued to the District Census Officers in the State to meet with the wishes of the Mehra community according to the instructions of the Census Commissioner for India. Later on His Highness' Government ordered the deletion of the word 'Kashyap Rajput' and the retention of the former caste name probably because it was likely to create confusion.

(*v*) ***Kamlapuri Vaish.***—In reply to a communication from the General Secretary, All-India Shri Kamlapuri Vaishya Maha-sabha, Chapra, the Census Commissioner for India agreed to the return of members of that community as Vaish Kamlapuri in column 8 of the schedule. Instructions were issued to the enumerating agency accordingly though members of this community were not likely to be found in the State.

(*vi*) ***Kurmi.***—The General Secretary, All-India Kurmi-Kshatriya Association, Dewas, Senior State, requested for entry of Kurmi community as Kurmi-Kshatriyas to which the Census Commissioner for India agreed subject to the proviso that the local designation of caste like Rajabansi, Kunbi, Reddy, etc., was added in brackets.

(*vii*) ***Rohela Tank Kshatriya and Tank Kshatriya.***—A tendency in the direction of consolidation of these two castes was visible at the time of Census and the Census Commissioner for India agreed to the demand by accepting returns such as Rohela Tank Kshatriya, Chippi, Rohela Tank Kshatriya, Darzi, Tank Kshatriya, Darzi, Tank Kshatriya as an adequate return of caste, Chapegar

(*viii*) ***Lodhi Rajputs.***—The General Secretary, Lodhi Rajput Provincial Conference, Central Provinces and Berar, requested for the substitution of 'Lodhi Rajput' for 'Lodhi' in the Census returns which was accepted by the Government of India.

659 564 (ix) The Secretary, Jangida Brahman Maha-sabha, Delhi, requested for the entry of Khatis and Satars as Jangida Brahmans and was informed that there was no objection to the acceptance of the new caste name provided the old occupational name was also given.

Similar claims were advanced by a number of other castes, the ambition in each case being to shoot as high as possible. The Chamars for instance, would like to be entered as Chandar-bansi Rajputs. All these claims were allowed to be made and compromises arranged in all cases. The returns had, however, to be tabulated as on previous Censuses. Most of the castes mentioned in this para. were not found to exist at all in the State. The case of Kashyap Rajputs was decided finally by His Highness' Government and the new designation was dropped. The Nais who returned themselves as Brahman Nais were 54 only and it was not considered necessary to add the word Brahman to Hajjam in the Imperial Table XVII.

317. Reliability of the Return.—The instructions issued to the Census agency were sufficiently detailed and a caste index giving the names and habitat of important castes found in the State was also supplied. The returns were therefore, expected to be free from vagueness or inaccuracy. The question of caste is, however, a complicated one, as the people generally return their sub-caste and not the main caste and the sub-castes are so numerous that the possibility of error entering into statistics is always present. Moreover, caste does not remain in a static condition as is the common belief erroneously held. It is always in a flux though imperceptibly. The minor castes which are anxious to ally themselves with a higher and bigger caste do not miss their opportunity when the Census comes. Such movements cannot but affect the results at each Census and lead to violent variations in caste strength which cannot be explained on any other score. The trustworthiness of figures can, therefore, be guaranteed only to such extent as it is possible. Some degree of inaccuracy is unavoidable and the figures cannot be called immaculate.

564 **318. The Meaning of Caste.**—A caste has been defined as an endogamous group or collection of groups bearing a common name and having a common traditional occupation, who are so linked together by these and other ties, such as the tradition of a common origin, the worship of a common tutelary deity, and the observance of same ceremonies etc., that they regard themselves and are regarded by others as a single homogenous community. Such distinctions are said to exist or to have existed in other countries such as Rome and Greece. In Rome marriage between plebeians and patrician women was not allowed for a long time. Restrictions on commensality are also said to have existed in these countries. Though the division of society into different economic strata is still found in most of the countries, the rigidity of distinction characterising caste system of the Hindus is peculiar to India alone.

564 178 **319. The Present day tendencies in Caste.**—The outgoing decennium has witnessed a fiery crusade against the institution of caste from press and platform. The Jat-Pat Torak Mandal founded with the set purpose of demolishing caste has been most active in this behalf and has carried its campaign into the enemy's territory so far as to compel the Census authorities to lend their consent to a return of no caste, in the Census schedule. The supporters of caste have, however, not displayed the same zeal and activities in counteracting the efforts of their opponents. The relaxation of caste rigidity is noticeable in the fusion of 'Thakkars' with 'Rajputs'. The 'Thakkars' were treated as a separate caste in former Censuses and the distinction between Thakkars and Rajputs was based mainly on occupation and customs, the former taking to agriculture as their main occupation while the latter regarded service as their domain. The Rajputs treated agriculture contemptuously and refused to inter-dine or give their daughters in marriage to Thakkars. The traditional occupation having lost its significance in modern times the better mind of the communities awakened to the need of the solidification and accomplished the fact. The change was accepted by His Highness and given effect to in the Census statistics, Thakkars as a separate caste disappearing altogether. The attempt of the Mahta com-

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munity to ally itself with the Rajputs and of the Nai community to join the ranks of the Brahmans further illustrate the same principle and show how the necessity of cutting down ramification is being felt. Another important movement is the relaxation of restrictions on dining and travel. The rich section of a community over-rides such restrictions with impunity. The masses are also likely to follow suit with increased facilities of communication. The traditional occupation is also losing its hold. 564 178

230. Utility of the Caste Return.—Whether caste is an unmixed evil as represented by a section of reformers of today or whether it has served to preserve the social values of the Indian people as expressed in their day-to-day life is a question which is hotly debated in advanced circles of Indian society. It is no doubt a fact that the barriers of caste have withstood formidably all attempts of foreign missionaries intent on proselytizing the Indian masses. The critic who alleges caste to be a disintegrating force in the history of India when it has been a most cohesive and permanent force that battled against innumerable exotic invasions and social upheavals of disruptive character and came out with flying colours in the end, has either a very poor knowledge of Indian History or is wilfully hiding the other side of the picture. As remarked by Sir George Birdwood "so long as the Hindus hold to their caste system, India will be India; but from the day they break from it, there will be no more India - India of the Hindus. That glorious Peninsula will be degraded to the position of a bitter 'East End' of the Anglo-Saxon Empire". The remarks of Sydney Low in his "A Vision of India" are also well worth quoting. "The caste system", he says, "is the main cause of the fundamental stability and contentment by which society has been braced up for centuries against the shocks of politics and cataclysms of Nature. It provides every man with his place, his career, his occupation and his circle of friends. It makes him at the outset a member of a corporate body: it protects him through life from the canker of social jealousy and unfulfilled aspirations: it ensures him companionship and a sense of community with others in like case with himself." Caste is thus the invention of a genius and not a product of Brahmanic selfishness as some delude themselves with the belief. The self-imposed vow of penury of the Brahmans coupled with the fact that all temporal powers are entrusted to the Kshatriyas is a sufficient refutation of this baseless insinuation. It is indeed a compliment to the Brahmans that they conceived and applied the principle of economic division to the Indian society at a time when no other nation on earth had even dreamt of it. The traditional occupation served as an insurance against unemployment which now bulks large in every country. The preservation of purity of blood is also an invaluable heritage. A specialised stock has a capacity for survival unequalled by the miscegenated stock and it is beyond doubt that caste has carried specialization to a fine extreme, unrivalled in the history of any country. Having adduced the main arguments in support of the caste system it would not be advisable to ignore altogether the drawbacks and the obstacles which the institution in its present form has placed in the way of progress. By preventing the mobility of capital and labour through the formation of non-competitive groups it has led to the overcrowding of certain occupations on the one hand and the undue monopolization on the other hand of some occupations which are protected from external competition. It is proving a great hindrance to the progress of large scale industries since it is difficult to bring together intellect, manual labour and capital which are often localised in separate castes. Being hostile to the principle of equality and looking askance on the dignity of labour the caste is proving a great drag in modern times, since the contact with Western education and culture and the development of liberal democratic ideas have seriously undermined its prestige and the institution may now be said to have outlived its usefulness. It is meeting with strong rebuffs and denunciation from the leaders of advanced opinion as it is regarded as a serious obstacle to the development of nationality. 659* 564

The utility of return of caste in the Census cannot, however, be questioned. The alternative classification of the population by religion would be too wide and colourless. Caste is nearer the skin than religion. The grouping of population by occupation, general or traditional, would also serve no purpose as traditions are in the melting pot and following of an occupation does not create any affinity 659* 564

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between individuals in all parts of the country. As matters stand it is hard to imagine India casteless and the return is thoroughly justified and necessary.

221. Census attitude towards Caste.—The attitude adopted by the Census Commissioner for India towards caste claims was sympathetic and consistent with accuracy. As regards dropping of caste altogether the following reply from the Joint Secretary to the Government of India to the Secretary of the Jat-Pat Torak-Mandal of Lahore summed up the attitude of the Government:—

"Though Government has every sympathy with the desire of the Mandal to abolish any anti-social features that may appear to the Mandal to be involved in the caste system, they do not consider that the mere fact of not stating caste in the Census return will have any effect in this direction.

In the case of all persons who have actively ceased to conform to the caste system and who have accordingly broken it in their marital or commensal relations, but who do not belong to reforming or schismatic communities such as the Arya Samaj or the Sikhs or Jains, a return of nil will be both accurate and adequate and will be accepted by enumerators, particularly where they have personal knowledge of the accuracy of the householder's reply

It is not possible to go further than this or to make a general dispensation from the necessity of returning caste in the case of people who observe it in practice, whatever their theoretic sympathetic inclinations, or to take any steps which will make it difficult for the Census Department to get from the general public, information desired for the general good and for the obtaining of accurate measurements of social progress."

The views of His Highness' Government were in perfect accord with the above and while it brushed aside fantastic claims as spurious it sympathetically responded to the opposition to return of caste on conscientious grounds provided the opposition was based on actual practice and not mearly on lip profession.

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222. Caste not returned.—Two classes of persons fall under this head *viz.* (1) those who through inadvertence, ignorance or the negligence of the enumerator did not returned their caste and (2) those who returned their caste as nil, the caste having lost its meaning for them. The second class comprised 160 persons only of which 97 were males and 63 females. The proportion borne by it to the total population of the State is ·004 per cent. *i. e.*, 4 persons in a million of population do not believe in the institution of caste. The ironhold of caste is thus quite apparent. As regards those who failed to return their caste they were amalgamated with the returns of minor castes and their separate proportion cannot be calculated. The total number of persons shown under 'others' in the Imperial Table under each religion is given in the margin. In the case of Hindus such persons compose slightly more than 3 per cent. of the total Hindu population while in the case of Jains the proportion is slightly below 3 per cent. The followers of Budhism in this category are little above 6 per cent. while the followers of Islam exceed 4 per cent. The Sikhs have the highest proportion of 44 per cent. Bearing in mind that minor castes not tabulated separately contribute the bulk of these figures the number of defaulters from caste is infinitesimal indeed and is hardly worthy of further comment.

Hindu	..	23,419
Buddhist	..	2,838
Muslim	..	130,348
Sikh	..	21,399
Jain	..	16

223. Castes by their Size.—The number of castes which have a strength of more than 1 lac in the State is 5 only. The Kashmiri Muslim which is a combination of several castes has the highest membership. The nomadic Gujjar stands second in the scale. The Rajputs both Hindu and Muslim number more than a lac separately. The Brahmans also count as a major caste. The Jats especially Muslim have a population exceeding 1 lac.

I.	100,000 and over	.. 6
II.	50,000 to 99,999	.. 3
III.	20,000 to 49,999	.. 14
IV.	Below 20,000	.. 72

The castes falling in class II number 3 only, two being found among Muslims and one among Hindus. Amongst Muslims the castes in this class are Mukheri and Sudhan, the former existing in Ladakh district and the latter concentrated in Poonch Jagir. Amongst Hindus the credit of being in the glorious minority of one goes to the Megha.

In class III the number of castes stands at 14. Of these 4 are Hindus, 7 Muslims, one Buddhist while the remaining two can be classed in this category only if figures of all religions are combined. The Hindu castes with a strength ranging between 20,000 to 50,000 are Chamar, Dumn, Khatri and Mahajan. The Muslim castes are Arain, Bafinda, Bakk, Mughal, Sayed, Sheikh and Yashkun. The Mangrias amongst Buddhists fall in this class. The figures of Labana and Tarkhana have got to be combined for different religions to include them in this class.

In the IV class the number of castes is 73, more than thrice the number in all other classes.

224. Geographical Distribution of some Important Castes.— The castes dealt with in this para. will be taken alphabetically according to their classification in Imperial Table XVII and the places where they are found in preponderance will be mentioned. The variation in the strength of certain castes will form the subject of a subsequent paragraph.

1. *Arain.*—The Arains in the State are traditionally market gardeners and vegetable growers. Their total number is 22,922, of which 12,727 are males and 10,195 females. They are chiefly found in the Jammu Province, the number in the Kashmir Province being only 4 who probably happened to be immigrants to the valley. The highest number of Arains is recorded in the Jammu district while Mirpur district stands second. The Kathua district has also a considerable number. In other districts their strength is limited.

2. *Awans.*—The Awans form a community of traders. Their total number in the State does not exceed 3,548 of whom 5 have embraced Islam and 1,735 follow the tenets of Sikhism. Their favourite habitat is the Jammu Province especially the districts of Jammu and Mirpur.

[illegible] numbers 33,872 of which 16,193 are Jammus and [illegible] concentrated in the Jammu Province. Their number in the district of Muzaffarabad in Kashmir Province is 2,157 only while in the Frontier Districts they are conspicuous by absence. Of the Jammu Province the districts where they are most numerous are Kathua, Reasi and Mirpur and the Jagir of Poonch.

4. *Balti.*—As the very name implies the Balti is an inhabitant of Baltistan which is another name of Skardu, a tahsil of Ladakh district. The total strength of this tribe is 47,326 of which 46,733 are found in the district of Ladakh from a part of which they inherit their name.

5. *Brahmans.*—The total population of the caste is 203,252, of which 11,723 are followers of Sikhism. The Kashmiri Pandits count 63,088 while Mohyals number 3,120. The other Brahmans have a strength of 185,321 which save a small number of immigrants from outside is entirely composed of Dogra Brahmans who constitute a distinct community differing from the Punjabi Brahmans on the one hand and the Kashmiri Pandits on the other. The Brahmans form a major community in the State by virtue of their numbers and literacy. The Kashmiri Pandits and Mohyals are traditionally engaged in service while the Dogra Brahmans are predominantly agriculturists. As regards their habitat the Kashmiri Pandits are confined to the Kashmir Province while the Mohyals are chiefly congregated in the Mirpur district. The other Brahmans are mostly to be found in the Jammu Province, their highest number being reported by the Jammu district.

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6. *Buddha.*—The total strength of the caste stands at 13,156 which is confined to the district of Ladakh, there being only 2 persons in Gilgit and none in any other district.

7. *Dhund.*—The caste is confined to Poonch Jagir and Muzaffarabad district, the highest number being found in the Jagir. Its total strength in the State stands at 17,503, of which 17,402 are found in the above mentioned localities.

8. *Gaddi.*—This caste is nomadic and pastoral. Its total strength in the State is 11,341 excluding 76 persons who have embraced Islam. They are dominant of hilly districts and the largest number is consequently found in the Udhampur district.

9. *Gaddiahan.*—They are herdsmen mostly addicted to cattle-lifting.

10. *Gandi.*—He is a singer and beggar by profession and is largely found in the Jammu Province.

11. *Gardian.*—The Gardian are immigrants from Nepal who have permanently or non-permanently settled in the State. They are generally to be found in the State Forces.

12. *Gujjar.*—The Gujjars form a very important community in the State having a strength of 432,781.

They keep large herds and live on the sale of milk and ghee. There is no part of the State excepting Ladakh where the ubiquitous Gujjar does not exert a transition. He contains strongest in Poonch Jagir and Riasi district. The number in the Jammu district is also considerably large.

13. *Harijans.*—The number of Harijans who are backward by traditional occupation is 4,233 amongst Hindus, 14,836 amongst Muslims and 3 amongst Sikhs. The highest number in the case of all communities is reported by the Jammu Province.

14. *Jat.*—The Hindu Jats number 23,371 while the Muslim Jats have a strength of 120,883. There are Sikh Jats also numbering 1,633. They are most agriculturist by tradition and they wish to their ancestral calling to a very large extent.

15. *Jhinwar.*—The Jhinwars are the water-bearers and Pakhi-bearers by traditional occupation. Their largest number is found in the Jammu district in the case of Hindus and in Mirpur district in the case of Muslim Muslims.

16. *Jogi.*—He is a beggar by profession and is found both among Hindus and Muslims. His domicile found in the Jammu Province, particularly the districts of Jammu, Mirpur and Kathua.

17. *Kashmiri Muslim.*—The community occupies the first most position in the State having 1,010,822 members. The various sub-castes that are classified under the general head Kashmiri Muslim are given in the Imperial Table.

The most important sub-castes from the statistical point of view are the Dar, the Dar, the Ganai, the Khan, the Lon, the Malik, the Mir, the Pare, the Rather, Shah, Sheikh and Wani. They are mostly found in the Kashmir Province and Udhampur district of the Jammu Province.

18. *Khatri.*—The Khatris totalling 21,870 are found in Kashmir, Baltistan and Jammu. The largest number belongs to Hindu religion and that in the Jammu Province. The districts of Jammu and Mirpur report considerable population.

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19. *Lohana.*—This caste is mainly Sikh by faith and is concerned with agriculture and transport. They are chiefly concentrated in the Jammu Province.

20. *Lohar.*—The Lohar is a secondary part of the village organization being the only mechanic of the rural areas. The number of Muslim Lohars is greater than that of Hindu Lohars and the caste is much more numerous in the Jammu Province than in any other.

21. *Mahajan.*—The Mahajan numbering 21,111 is a money-lender and trader by profession. His favourite habitat is the Jammu Province. The districts of Jammu and Udhampur have got a higher number than others.

22. *Makhani.*—The Makhani is a Muslim caste peculiar to Ladakh and is not found in any other district.

23. *Mangrahs.*—They are both Muslim and Hindus by faith, the latter being far in excess of the former. They are practically confined to Ladakh.

24. *Mirasi.*—The Mirasi has earned a name for himself for reciting jokes and singing which combined with begging bring him livelihood. The largest number is found in the Jammu Province especially the Jagir of Poonch.

25. *Moghal and Pathan.*—The Moghals and Pathans are the relics of foreign invaders who have in course of time got mingled with the locals. They are represented in all districts, the Jammu Province reporting in both cases a higher number.

26. *Awan.*—It is a Muslim agricultural caste mostly found in Muzaffarabad district, Poonch Jagir and Mirpur district.

27. *Rajputs.*—The Rajputs occupy an important position in the hierarchy of castes. The traditional occupation of the Rajputs is service (especially in the Army) and agriculture, in which a considerable number of the caste is engaged. The Hindu Rajputs in the State number 139,437, while the Muslim Rajputs number 195,445.

Jammu Province. The Poonch Jagir adjoining the Punjab districts of Gurdaspur, Sialkot, Gujrat and Jhelum and the Kashmir Province their strength is largest in the Muzaffarabad district.

28. *Shaikh.*—The Shaikhs like Sayeds respect the highest number from the Jagir of Poonch and the district of Muzaffarabad. Shaikh is a generic term applied to a convert to Islam which has crystallized into a caste name.

29. *Shin.*—It is a caste confined to the Gilgit district, and Frontier Illaqas.

30. *Sudhan.*—It is a Muslim caste found mostly in the Poonch Jagir. They number 68,894.

31. *Tarkhan.*—The Tarkhan is an indispensable part of the village organization like the Lohar and the caste is more numerous in the Jammu Province.

32. *Teli.*—The Teli is the oilman of the village and takes to transport also as a subsidiary or principal occupation. The Telis are generally Muslims, only 9 being followers of Hinduism. It is the Jammu Province which has got the largest number of them.

33. *Turaibakan.*—It is a Muslim caste peculiar to Ladakh where it is confined. Only 3 males are reported from the Gilgit district.

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35. **Yashkun.**—It is an agricultural caste peculiar to Gilgit and Frontier Illaqas. It is not found in any other district of the State.

36. **Zargar.**—The Zargar caste is more numerous amongst Hindus than amongst Muslims or Sikhs, as amongst Hindus the use of ornaments by women is most prevalent. The Hindu Zargars predominate in the Jammu Province being well distributed in nearly every district.

253. Variation in Strength of Certain Castes.—The Imperial Table XVIII gives absolute figures of variation in the strength of a few selected castes. The Brahmans who begin the list have shown an increase in numbers during the decade 1921-1931 by 18,363 persons. In the previous decade their strength had gone down by 2,087 persons. The Hindu Jat, on the other hand, has suffered a decrease of 2,493. The Kashmiri Pandits have added 8,033 members to their caste during the decade. In 1921 they had lost 224. The Khatris have added 1,761 persons. Their increase in 1921 was even greater. The Mahajans who showed a fall in numbers in 1921 have now exhibited an increase of 1,121. The Rajputs have added 17,303 to their ranks. In 1921 they were also losers by 3,839 persons.

Among Muslims the Awans show a loss of 3,648 while the Bathnis shows an increase of 3,710. The apparent decrease of 77,434 in the case of Baltis is due to the fact that 77,347 persons in the Ladakh district have returned under a separate caste name Maldhoma and in reality there is no decrease. The Gujjar shows an increase of 40,674 while the Jat, unlike his Hindu brother, has added 17,434 to his caste strength. The Kashmiri Muslim shows a phenomenal increase of 336,018 which is due to several castes having been merged in the community. The Hajjam, Hanja, Sayad, Sheikh afford some instances of the process of amalgamation which while adding to the Kashmiri Muslim community in such vast numbers has reduced the strength of other communities who show a decrease. The Rajputs have increased by 22,303 persons. The Sayad shows a decrease of 40,027 which is probably due to some members of the caste having returned themselves under some other caste name. The decline of Shins by 967 is trivial. The Yashkuns have also gone down by 7,927. The Mengrelis who like the Shins and Yashkuns belong to the Frontier districts show a rise in ranks by 924 persons compared to a falling off in 1921 by 2,433.

254. Percentage of Variation in Certain Castes.—Coming to proportionate figures contained in Subsidiary Table I we find that the Awans have receded by progressed by 27·9 per cent. during the previous decade. The Bhimbis also added 20·3 per cent. to his caste strength. The Balti has suffered an apparent decrease of 68·3 per cent. which has been explained in the preceding paragraph. The Brahmans exclusive of Kashmiri Pandits show an increase of 9·1 per cent. and the Kashmiri Pandits register a rise of 14·6 per cent. The Brokpa and the Dadhan have gone up by 9·7 and 29·2 per cent. respectively. The Gaddi shows an increase of 2·5 while the Gujjar registers an increase of 11·2. The Hajjam shows a loss of 6·4 probably because most of the Muslim Hajjams have returned themselves under Kashmiri Muslim. The Jat also shows an increase of 1·47 per cent. The Kashmiri Muslim has risen by 68·7 while the increase in 1921 was 4·08 per cent. only. The Khatris have advanced by 13·4 per cent., while Kewbirars have gone down by 33·4 per cent. and the Lohars by 23·4 per cent. The increase in the Mahajan caste is 5·6 per cent. The Mughals and Pathans have declined. The Rajputs have added 1·71 per cent. to their population. The Sayads have diminished by 19·5 per cent. and the Shaikhs by 71·9 per cent. The Turkhans, Teli and Yashkuns all show a decline in strength by 33·3·4 and 18 per cent. respectively.

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The entire system of caste whether amongst Hindus or Muslims is so complicated that it is always difficult, if not impossible, to assign definite causes for the increase or decrease of strength of a certain caste. Every caste has generally a number of ramifications mostly unknown even to leading members of the same caste. The members of minor sub-castes ally themselves now to one caste now to another, as their interests or whims dictate, which results in fluctua-

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State of caste strength. Partly variation is attributable to more careful enumeration at each Census. But the whole task of finding reasons is beset with such difficulty as to deter a Census writer from undertaking the task.

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287. Alien Castes.—Amongst Hindus the two castes that are aliens so far as the State is concerned are the Gaekhas and the Kayasth. Their total number is 1,116. Amongst Muslims the castes that claim foreign blood in their veins number 91,453. The total strength of Muslims in the State is 2,817,636, which means that only a handful of non farming 3·2 per cent. of the Muslim population are outsiders while the remaining 96·8 per cent. of the population is due to conversion to Islam by various means. It is interesting to find Hindu sub-caste names still clinging to the converts and the sub-castes enumerated under Kashmiri Muslims will readily suggest to one who knows the caste constitution of Kashmiri Pandits the similarity in caste-names pointing unmistakably to the common Hindu origin of both. The Bat, Dar and Pandit are glaring instances of it.

Gaekha	..	1,072
Kayasth	..	44
Mughal	..	30,100
Pathan	..	19,550
Sayad	..	39,750
Turk	..	3,201
Total	..	93,469

288. Europeans and Anglo-Indians.—The total number of Europeans and Anglo-Indians in the State is 321. The Jammu Province has only 80 Europeans and Anglo-Indians while the Kashmir Province has the highest number of 220, leaving 41 to the Frontier Districts. The presence of a large number in the Kashmir Province is due to the climate of the valley which is more similar to that prevailing in their mother country than the climate of any other part of the State and thus gives them happy reminiscences of home. The Europeans and Anglo-Indians are generally in the State service. Trade and missionary work also claim a large number. Divided by race the Europeans number 198 of which 18 males and one female are Armenians. The number of British subjects amongst them is 151 while 47 are non-British subjects. The Anglo-Indians number 123 only. It is, however, to surmise that the European population flocks to the Kashmir Valley and if the Census were taken during that time of the year the number would swell to several thousands.

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289. Untouchability.—That untouchability or touch-me-not is generally believed to have little of religious sanction behind it and the conservatism of the Hindus has helped to keep it alive. Attempts were made in the past by social and religious reformers like Lord Buddha, Guru Nanak, Kabir and others to annihilate all such humiliating distinctions between man and man by admitting castes did not, however, yield to the treatment in the past and it was left to the 20th century to witness a most vigorous campaign launched for the burial of the tyrannical distinction. Whether it is the political significance of the depressed classes that has attracted the attention of the Hindus to claiming them as their own or the selfless and perfectly human spirit of atonement for past wrongs, untouchability has become a source of great concern to the Hindus and though the reactionary section of society is opposing the advance of the movement their opposition is obviously futile and doomed to die in the near future. But apart from the various reforming bodies engaged in uplifting their fallen brethren and granting them the elementary social rights of humanity, the greatest stimulus to the movement has emanated from Mahatma Gandhi, who has roused public opinion to such a pitch that the cause of reform has gained in months what perhaps it might have taken years to accomplish. So far as the State is concerned the enlightened Government of His Highness does not tolerate such disabilities imposed by inhuman customs and usage and His Highness long ago publicly announced the title of the so-called depressed classes to the use of public wells, schools etc. It was further announced that no bar should be laid on their entry into public services. And now His Highness has been pleased to throw open all State temples to untouchables for Darshan and Prayer in accordance with the views of the Hindus of the State. Special scholarships have been sanctioned for the students of these communities and nowhere can a teacher refuse to admit a boy into school or send him about because he happens to belong to one of these castes. In the urban areas such distinctions are already on the wane. In the

564 178 isolated villages mainly of the Dagar Bhags the distinctions still survives but any observer can see that it has lost its duty. The division of Hindus into the artificial compartments of Brahmans, other Hindus and depressed classes, carried out on the present occasion which the Superintendent of Census Operations Madras has applied to an extreme by introducing it in village tables, has lost much of its usefulness. As figures have been collected a discussion of them is considered upon a Census Superintendent though it may be of academic interest only.

564 **338. Depressed Classes.**—The castes that are treated as untouchable are Mogh, Dhoms, Chamars, Chuhra, Wasal, Barwal, Rasal, Satyara, Jolaha, Koli, Pasi, Walmiki, Barwala, Dumla, Mussalli, Halalkhor, Gau, Mehtar, Mahtpula, Dhanak, Garoli, Mochi, Lodi, Sepi. Of these no returns were found for Koli, Pasi, Lodi, Sepi, Walmiki, Halalkhor, Gau, Mehtar and Mahtpula castes which, therefore, should be excluded from the discussion. The remaining castes amongst them the castes which follow Islam which also deserves to be omitted from the discussion as we are concerned mainly with untouchability found amongst Hindus. The classes amongst Hindus with whom much outside pestilences on the part of high caste Hindus are as follows :—

1. Mogh.
2. Dhoms.
3. Chamars.
4. Chuhra.
5. Wasal.
6. Barwal.
7. Rasal.
8. Satyara.
9. Jolaha.
10. Garoli.
11. Barwala.
12. Dumla.
13. Dhanak.

162 564 given in the margin. The total strength comes to 170,828 persons i.e., 17·2 per cent. of the entire Hindu population of the State falls in these so-called untouchable classes. The Moghs have got the largest population and stand foremost amongst the classes that go by this name. The Chamars come second while the Dhoms occupy the third place.

Name		Males	Females
Barwala	..	2,911	2,971
Dumla	..	2,171	2,141
Rasal	..	2,141	2,201
Dhanak	..	21,171	21,271
Mochi	..	141	141
Bhangi	..	2,141	2,141
Garoli	..	21,141	21,141
Koli	..	41	41
Jolaha	..	41	41
Mogh	..	21,141	21,141
Rasal	..	141	141
Satyara	..	2,141	2,111
Wasal	..	4	4
Total	..	81,111	81,111

Other castes cannot compare with these in point of numbers. Of them, Barwala, Garoli, Jolaha and Wasals have very little population, Barwalas and Dumlas alone have [illegible] noteworthy figures against them.

564 **339. Geographical Distribution of Depressed Classes.**—The Barwalas are found in the Jammu Province only and are most numerous in the Jammu district. The Dumlas predominate in Rasal and Mirpur districts. The Barwals are most numerous in the Jammu district. The Chamars are fairly largely distributed in all districts of the State, the highest number being found in the Jammu district. The Chuhras are largely found in the Poonch Jagir. The Dhoms seem to confined solely to Rasal

district. The Doms are found in all districts of the Jammu Province, the highest number being in the Jammu district. The Gaddi predominate in the Jammu district. The Jokhas are confined to Reasi district. The Megha are most numerous in the Jammu and Udhampur districts. The Batals are generally found in Udhampur and Reasi districts. The Wanni which is only another name for Chohra are found in Srinagar district only where also they represent immigrants.

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III. Variation in the Strength of Certain Castes.—Subsidiary Table I contains figures of population of certain depressed castes for the last four Censuses and though the populations includes non-Hindu members of the castes as well, they are so few that the main results are not affected. The Barwalas show a decline of 32·4 per cent. during 1921-1931. They decreased in the previous decade 1911-1921 also by 23·6 per cent. Their community is thus loosing in numbers. The Chamars show an increase of 5·4 per cent. which is far below the general increase in the entire population of the State during the decade 1921-1931. The Doms reveal an increase of 12·1 which shows that the community is progressing satisfactorily. The Megha who form the important caste have gone down in strength by 11·2 per cent. Compared to their population in 1921 the Barwalas register an increase of 10·1, the Chamars a negligible one of 1·4 per cent., the Doms show an unhappy decrease of 37 per cent. and the Megha an increase of 17·6 per cent.; the decrease in some of these castes is due to the reclamation of some of their members by Arya Samaj and their consequent return under the new name 'Arya'.

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IV. Criminal Tribes.—Perass and Sansis are the only tribes treated as criminal in the State and the ban has recently been removed from the Bakarwals as a temporary measure subject to their good behaviour in future. The number of Perass and Sansis in the State is only insignificant as the former number 42 and the latter 134 only. Perass constitute a floating community who generally live by dancing and singing and have loose morals, while Sansis are adepts in housebreaking.

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V. Primitive Tribes.—Shins and Yashkuns are the only two castes considered to be primitive through the Political Agent, Gilgit is inclined to class all the castes inhabiting the Agency under this head. The Shins are said to have descended from Hindus and do not drink cow's milk to the present day. These castes are mainly dependent on agriculture and have begun to come in contact with the outside world. [illegible] aspects of their life as depicted by the Political Agent, Gilgit (in response to the questionnaire issued), where the tribes live a life more of their own than in the Gilgit district administered by the State, are given below and will be found of interest :—

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PART "A".

1. The tribes are not divided into different exogamous groups.

2. The people in the Agency are divided into various groups, details of which are given below :—

B [564]

(a) *Rooms.*—The most honoured caste exist in small numbers in Nagar, Gilgit and Punial, and become more numerous as one travels Westwards towards Yasin and Chitral.

They have two theories as to their origin :—one that they are descended from Sikandar, a former ruler in Mastuj ; the other that they are of Arab blood and descendants of Mohammad Hanifa, son of Ali who was son-in-law of the Prophet.

(b) *Shins.*—The next most senior division are of Hindu origin and established themselves by conquest from the South. They consider themselves the aristocracy of the country, although they can show nothing to substantiate their claims. They are now Mohammedans but perverted relics of Hinduism are still shown by their aversion from anything which is connected with cows or foods.

SUBSIDIARY TABLE

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Name, Tribe or Race.	Persons.				Percentage of variation.				
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
1	2	3	4	5	6	7	8	9	10
1. Arain	33,899	30,270	29,801	.....	— 10	+27·6	.....	.....	.....
2. Bahelia	12,875	12,143	12,534	8,310	+5·3	+ 2	+50·1	+50·7	+6
3. Bania	41,208	34,140	33,409	23,728	+20·7	+2·2	+40·1	+40·1	30
4. Barwala	5,890	5,170	11,210	5,400	+13·9	+11·8	+27·3	+13·4	+8
5. Bhanot	8,240	8,240	4,400	4	+5·6	+40·5	+110,200	+206,900	+2
6. Brahman (excluding Kashmiri Pandits)	200,144	174,470	180,840	190,760	+ 4·9	+ 3·6	— 2·6	+ 2·1	2·4
7. Kashmiri Pandits	67,510	60,000	61,210	.....	+12·5	— 1·6	.....	.....	2·7
8. Bralgo	12,104	12,000	5,000	.....	+ 0·7	+13·3	.....	.....	·5
9. Buddhist	4,261	5,000	4,240	30	+14·8	—15·4	+14,000·0	+17,000·3	·1
10. Chamar	41,200	39,000	38,000	30,177	+ 5·4	.....	+ 0·7	+ 2·6	2·1
11. Chohra	4,000	4,710	4,000	4,210	—15·1	—5·1	+ 2·0	— 4·9	·1
12. Dhund	17,400	15,440	15,000	.....	+12·5	— 2·9	.....	.....	·5
13. Dumal	6,500	7,170	6,000	.....	—9·2	+19·5	.....	.....	·3
14. Dum	24,001	20,011	22,000	24,000	+20·1	—9·1	— 4·8	— 2·7	·9
15. Faqir	12,417	11,110	10,000	8,007	+ 2·0	+ 2·0	— 7·5	+ 5·5	·3
16. Gujar	400,712	302,107	320,000	296,150	+11·0	+5·6	+ 3·0	+ 4·7	11
17. Hajjam	12,710	10,000	10,400	11,200	—4·4	+ 2·0	+ 5·5	+ 0·1	·5
18. Jat	140,417	120,000	112,400	110,700	+16·7	— 2·1	— 2·8	+ 1·3	·4
19. Jhinwar	12,201	11,000	11,000	12,740	+11·5	—3·9	+ 2·0	— 4·2	·3
20. Kashmir Muslim	1,200,400	700,000	700,440	600,170	+20·1	+4·0	+12·0	+20·0	37·1
21. Khatri	20,700	19,710	18,217	+3·1	+7·1	+ 1·1	— 1·1	+ 1·1	·7
22. Kumhar	11,721	10,210	10,140	11,010	—3·4	+4·5	+ 4·1	+2·0	·4
23. Lohar	21,240	20,420	20,000	20,100	—2·1	+2·1	+ 2·0	— 2·1	·7
24. Mahajan	21,210	20,140	20,400	21,400	+ 2·0	—2·0	+ 2·0	— 2·0	·8
25. Mayara (Bud-dhist only)	24,217	22,200	24,010	.....	+ 2·7	— 2·0	.....	.....	·8
26. Mochi	70,210	70,000	70,400	20,000	—2·2	+ 0·7	+ 2·4	+ 2·4	2·0
27. Nai	7,240	7,212	7,200	8,210	+ 2·0	+ 2·0	+ 2·0	+ 2·0	·3
28. Nanak	12,400	12,111	14,000	20,400	—2·0	+2·0	— 2·7	— 4·0	·5
29. Nagbal	24,210	22,207	40,000	100,000	— 2·0	—2·0	— 2·7	— 2·0	·8
30. Pathan	12,200	12,210	12,200	12,111	—4·1	—2·4	+ 2·0	— 2·0	·5
31. Rajput	200,400	210,000	200,000	200,011	+2·1	+ 2·0	+ 2·0	+ 2·0	8·7
32. Sayad	20,210	20,000	100,200	22,000	—4·0	—2·0	+ 2·0	— 2·0	2·1
33. Shaikh	20,000	200,000	200,000	20,000	—2·0	+ 2·2	+ 2·4	— 2·7	·5
34. Sikh	14,200	12,200	12,000	7,200	— 2·0	+2·0	+ 4·0	+ 2·0	·5
35. Sudhan	20,000	22,000	20,000	210	+ 2·1	+2·2	+40·2·0	+20,000·2	2·0
36. Thakkar	20,407	20,410	27,211	22,200	— 2·2	+2·0	— 2·0	— 2·0	·5
37. Teli	20,400	20,200	20,000	22,000	—2·0	+ 2·2	— 2·0	— 2·0	·5
38. Turkhan	20,200	40,007	20,011	20,007	— 2·2	+2·0	+ 2·7	+ 2·2	·5